

Hebrews 1.8 But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER,
AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

This text is an example of when an OT verse is brought in to explain why Jesus is superior to the angels. To the angels he said, "who makes his angels winds, and ministers a flame of fire" (Hebrews 1.7) but to the son he said "your throne O God is forever" (Hebrews 1.8). In Hebrews 1.7 the quotation comes from Psalm 97.7 and in Hebrews 1.8 the quotation comes from Psalm 45.6-7. Thus, the author is contrasting two OT texts in order to make the point that the Son is superior to the angels. However, there seems to be a problem because in his zeal to demonstrate that the Son is superior he calls the Son "God." This dilemma is easily solved once we realize the context of Psalm 45.

The Psalm speaks of the Davidic king's marriage to a foreign princess from Tyre. The court poet sings of God's choice of a king, of his role in establishing God's rule, and of his splendor as he waits for his bride. The psalmist calls this king (perhaps Solomon) God because he represents God as God's agent to rule over God's people. The king is not called God in an ultimate sense because, as God, he has a God (see Psalm 45.7 or Hebrews 1.9). So, this Psalm is being applied to Jesus in Hebrews 1.8-9 in order to make the point that he is superior to the angels because he is God's representative to rule as an anointed one. Besides, if one concluded that Hebrews 1.8 means that Jesus is God, then the Davidic King of Psalm 45.6 is also God, which would make a "Quadity" rather than a Trinity.